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RELIGIOUS INTELLIGENCER.

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

No. 30.

NEW-HAVEN, DECEMBER 26, 1818.

Vol. III.

EDINBURGH MISSIONARY SOCIETY.

In our last Vol. (see p. 785.) we gave some interesting Extracts from the Report of the Edinburgh Missionary Society, respecting the important field already prepared for the introduction of the Gospel in Asiatic Tartary, &c. &c.

From a subsequent Report we make a few extracts calculated to show the growing prosperity of the Missionary cause in that region, and the influence of Divine Truth on the minds of those to whom it is made known.

Mr. Galloway, the Missionary at Karass, mentions in his Journal several interviews with the Priests or Effendis.

"You see, (said one of them) that I live among a people furious in their religion; being yet ignorant, and every thing respecting Christianity is new to them; but you should believe that I believe the Christian religion in my heart, for I see it to be the only way of salvation."

On Mr. Galloway's reading and explaining a portion of the New Testament to another Effendi of considerable acuteness and learning, he for some time frequently became enraged, but still discovered a desire to hear more about the Gospel; and, when Mr. Galloway left him, took a copy of the New Testament, the Psalms, and some Tracts. At a subsequent interview, he took Mr. Galloway by the hand, and said, that he saw the books which he had received to be no vain books; and expressed a wish that God might fulfil the desires of the Missionaries respecting the salvation of his countrymen;—

"I," said he, "see myself to me more vile than a beast, on account of sin." On the evening of the same day, they again met, when, says Mr. Galloway, "he took me aside, and told me, that his mind was very uneasy about religion; that he was certain that more than one half of the Koran is not to be practised; but that he did not yet see clearly through the doctrines of the New Testament, nor know what we practiced in religion; and desired me to instruct him more fully; the tears were in his eyes; and I could hardly

refrain: he told me that the people among whom he officiates had only of late embraced Mahomedanism, and are extremely ignorant; and that he had formed the plan of taking away privately a number of our books, to distribute among the Students and others, who can read, that they might be acquainted with the doctrines contained in them, before their minds were settled in any other. I said I would most willingly give him the books, but I should like to see his own mind first settled in a belief of the doctrines of the New Testament." The last time that they met, they sat on a hillock in the open air for more than an hour, earnestly conversing on the things that pertain to the Kingdom of God; and afterward walked together to Karass: he then said, that his mind was impressed by the truths of the New Testament, but when Mr. Galloway asked him if he believed that Jesus had fully satisfied the law and justice of God on account of sinners, he said that his mind was yet dark on this point, but that when he returned home, he designed to study the New Testament, and compare it with the Koran; he again talked of distributing the books among his people; and said he was sure they would believe them; when he was about to depart, Mr. Galloway prayed with him, and gave him a bundle of Tracts, and another copy of the New Testament.

Nor is this the only instance in which it is to be hoped that the seed of Divine Truth has, to a certain extent at least, been fixed in the heart of some of the Natives. A young man named Shora, in particular, who belongs to one of the Kabardian Villages, which removed some years ago from the neighbourhood of Karass, but returned to it lately, appears to be deeply impressed on the subject of religion. In August last, Shora, along with others of his countrymen, visited the

Missionaries at Karass, and continued with them nearly a whole year, listening attentively to passages of the New Testament and the Tartar Catechism. Even then, Shora confessed that he believed that Christ will judge the world at the Last Day;—"the first time," said Mr. Galloway, "that I ever heard a Mahomedan make such an acknowledgement." And, in the end of November, the time when the most recent letters that have arrived were written, the pleasing information is given that he professes to believe the principal doctrines of Christianity. Having been obliged, some time before, to fly to the Kabardian Country, on account of the ill-will of some of his neighbours with whom he had a quarrel, he wrote from thence a short letter to Mr. Paterson, which contained the following interesting sentences. "O! if I could openly profess the religion of our dear and honourable Messiah. That your religion is true and righteous, I now believe. I would rejoice to join you in observing the religion of Jesus Christ. I beg that you would take ten books, (*i. e.* copies of the New Testament,) and deliver them to me in the quarantine, that I may circulate them." May the Spirit of all Grace raise up in this young Kabardian a living monument of the power of the truth as it is in Jesus, and an active instrument of usefulness to his blinded brethren! so shall the word of the Lord have free course among them, and be glorified in their saving conversion to the faith of his Gospel.

The introduction of copies of the New Testament, and Tracts in the Schools of the Priests, is a circumstance also of the most auspicious kind. Not only has Seid Ouchli Mahomed, according to the latest report, fulfilled his promise of putting them into the hands of his scholars; but an Effendi, who formerly lived in the vicinity of Karass, but now resides on the Kuban, has written a book consisting solely of Extracts from the New Testament, of which many Students about the Kuban have taken copies for their own perusal.

ASTRACHAN.

The Directors have to mention, with gratitude to Almighty God, the safe arrival of Mr. Glen and his family, in Astrachan, on the 6th of October.

Having sailed from Leith on the 20th of May, they reached St. Petersburg, in health and safety, on the 23d of June. On their arrival, they were welcomed, with much Christian cordiality, by the Rev. Dr. Henderson, Mr. Pinkerton, and other friends of the Society.

The following number of Works had been printed at the Missionary Press, from 1st January 1817, to 1st January 1818.

2000 copies of a Tract entitled Conversion of Sabat.

2000 do. of a Tartar Catechism.

2000 do. of the first sheet of the Gospel according to Matthew, in the Orenburg Dialect; and

5000 do. of the 2d Edition of the Tartar New Testament for the Russian Bible Society, begun in May, and completed to the 5th Chapter of the Epistle to the Galatians. In all, 11,000 copies of Tracts, or parts of Books.

The number of these, however, great as it is, assumes a far more interesting and important aspect, when the extent of country, through which many of them have been circulated, is considered. "We are assured," say the Missionaries, "that Books from our Depository have already found their way to Bagdat, to many parts of Persia, to Bucharia, and to China; and we have reason to believe, that there are few of the Tribes between the Caspian and the sources of the Indus and the Ganges of which there are not to be found individuals who have received parts of the Scriptures from us, by means of Armenian merchants and others, who received them at our Depository.—Within the boundaries of the Russian Empire, the facilities for circulating our Tartar Version of the New Testament, and other portions of the Sacred Volume, have been wonderfully increased by the establishment of the Russian Bible Society; from which we received permission to send our par-

els by post, free of expense, under seal of the Astrachan Committee, to whatever place we had occasion to forward them. This privilege we find to be of incalculable importance, not so much so in a pecuniary point of view, though the saving is great, as from the security and despatch with which we are enabled to transmit our Books to any Post-town in the Empire, to which we may be requested to send them." How interesting and majestic are these movements of Divine Providence, in behalf of that Word which contains the record of eternal life, and which *shall not return unto Him void, but shall accomplish that which He pleaseth!*

It would be most gratifying, could the Directors report any instances of the influence of this Word, on the understanding and conscience of those among whom it has been so widely dispersed. Many opportunities have indeed, occurred, of recommending a Crucified Saviour to the attention of some Heathens, chiefly from India; and to a considerable number of Mahomedans and Jews, with many of whom the Missionaries have conversed freely respecting the principles of the Gospel; but, though they hope that good has been done, they are still constrained to adopt the language of the prophet, *Who hath believed our report?*—no case having come to their knowledge, that appeared decidedly to indicate a cordial reception of the truth as it is in Jesus.

At the same time, there are not a few promising appearances connected with the facts on which this general statement is founded, and of which it may not be uninteresting to give a concise detail.

The multitude of Pilgrims, most of whom come immediately from Bucharia to Astrachan, on their way to Mecca, continues to be very great; and the readiness with which they receive copies of the Persian or Tartar New Testament is extremely encouraging. In the month of June last, there were, at one time, no fewer than ONE HUNDRED AND THIRTY-FIVE of them, wait-

ing in the city for passports to enable them the more safely to pursue their journey. Many of them are from the Western States of India; and, although the Scriptures are preparing in so many Indian Languages, all the Mahomedans from these quarters, whom the Missionaries have met with, use no written language except either the Arabic or the Persian. They crowd into Bucharia, from all the surrounding countries, for the purpose of studying the Mahomedan Religion, and its sacred Language, which they deem the Arabic to be; as well as to make themselves masters of the Persic, and the Turkish; the last being the name which they uniformly give the Tartar. They there receive their education, at the expense of the Schah, provided they cannot support themselves; and, when they leave the schools, they are rewarded with presents. Thus, Bucharia appears to be the strong-hold of Mahomedanism throughout Tartary; but it can only support a part of that tottering fabric, which will ere long fall before the joyful sound of the Gospel. And who shall say but that the reception of the New Testament, by some of those who have during the past or preceding years held intercourse with the Missionaries, may pave the way for this most desirable and glorious end! One of them, who they learned was an Effendi employed by the Khan of Bucharia himself, took away with him not only a New Testament, but a copy of Grotius in Arabic; with which valuable publication, as mentioned in the last Report, the Church Missionary Society of London generously furnished our Missionaries.

Several Pilgrims have also visited them from Affghanistan, as they passed on the Caaba; and, among others, an Effendi of that nation, a very accomplished young man, who they were informed was also of high rank, being a Schah's son, and who readily accepted of a Persian Testament and an Arabic Tract. The very pilgrimage to Mecca, though worse than useless in itself, may thus be overruled as the means of conveying the Scriptures into

countries, where, on account of the suspicious jealousy, the virulent bigotry, and the sanguinary laws of the Mahomedan Inhabitants and Rulers, there are few, if any, facilities for dispersing them.

Even Brahmins may yet be brought to the knowledge of the Truth, at Astrachan: for, in the month of May, an Indian having called on the Missionaries, to whom they shewed specimens of the Serampore Translations of the Scriptures, they learned from him, that about 200 of his countrymen were resident in the city, of whom the greatest part were Brahmins. On his next visit, he brought along with him one of these priests, who read with ease the specimen of Sanscrit which they put in to his hands, and conversed with them a considerable time concerning India; though, having to talk with him by means of an interpreter, they could not say much to him on the subject of religion. He discovered, however, a desire to obtain the Scriptures in Sanscrit, which they promised to endeavor to procure for him. Application has accordingly been made to the Baptist Society for some copies, which the Directors have no doubt will be readily granted, and which will be sent out to Astrachan by the earliest opportunity after they are obtained.

They have likewise had repeated conversations with several Jews from Endery, a town of the Kumack Country, about a day's journey to the southwest of Kitzliar, and in which there are no fewer than about 300 families who profess the Jewish Religion. Besides these, there are said to be 500 Jewish families at no great distance to the south of Endery; among whom they reckon about 100 Rabbies. They all speak the Persian Language in their families, but have no books except in Hebrew; and indeed they are acquainted with no alphabet but the Hebrew. They appeared to be completely ignorant of the New Testament; and, when the Prophecies concerning the Messiah were mentioned to them, they endeavoured to explain away or pervert the meaning of almost every one

of them. They said, however, that they would read the New Testament, if they had it in Hebrew. The Missionaries, accordingly, having procured some copies from the Astrachan Bible Committee, Mr. Dickson, after a long and interesting conversation with them, in which he laboured to convince them, that the expectations which they still cherished of the personal appearance of the Messiah, as their Temporal Deliverer, would never be realized, because he has already come in a very different character, as a Spiritual Saviour, presented them with nine copies, which, with one formerly given, make, in all, TEN copies of the Four Gospels and Acts of the Apostles in Hebrew. May his prayer and ours be heard and answered, "that the reading of them may be the dawn of Gospel Light among the Jews of Endery; that so the veil may be removed from their hearts, and many of them be made to see that Jesus is the Messiah promised to their fathers, and that he is able to save to the uttermost all who come unto God by him!"

The formation of Bible Societies or Committees in the Governments both of Perza and Perin, the members of which seem peculiarly zealous for the circulation of the Scriptures, among the Tartars in their neighbourhood no less than among the subjects of the Greek Church, is also deserving of particular notice. A considerable number of Tartar New Testaments, and of the Gospel according to Luke, in the same language, have accordingly been sent to them; in the distribution of which, among the Tartars in his Diocese, the Archbishop of Perin has taken a lively interest. Thus the Lord appears to be opening up ways, in every direction throughout the Russian Empire, for the diffusion of Divine Truth, among a people fettered by *strong delusion*, and *trusting in vanities and lies*.

These, surely, are increasing evidences of the peculiar importance of Astrachan as a Missionary Station; and, it is to be hoped, presages also of greater events in due time to be brought to pass, under the influence of that

God who will not forsake the work of His own hands, but will assuredly prosper His Word unto that to which He has sent it. *To be Continued.*

INDIA.

Copy of a Letter from Rev. H. Townley to T. Wilson, Esq. dated Calcutta, June 27, 1817.

My dear sir—The necessity of a detail of our proceedings is superseded by the full accounts transmitted half yearly to Mr. B. to which I beg to refer you. I would only cursorily say, that God has abundantly comforted and blessed us, and that I, as an individual, perpetually praise him for having sent me hither. Islington and Paddington, and a multitude of other dear and attractive objects, occasionally rise up in my mind, but, by the blessing of God, my heart is fixed upon the work in which I am engaged, and I repent not having quitted the land flowing with milk and honey for this sultry and heathen country. Thrust me out, I should say, and send me to India, if I were still at Paddington; here I cannot stay, whilst the wheels of Jugger-naut are crushing its victims—men swinging with iron hooks in their backs, and walking through the streets with iron spits through their tongues; parents are murdering their children, and children their parents—whilst lying, stealing, uncleanness, and sin in all its forms, abound; and only a handful of men of God to lift up a standard against the devastating flood of impiety.

We have not yet had a servant on whose word (where his interest was concerned) we could place a grain of confidence. Of all our little stock of plate they robbed us in one night and their petty thefts are too numerous to be detailed. A man with a hole in his tongue, dropping blood, and a spit in his hand, actually came to my abode, to request a reward for his piety. My heart sickened when I examined closely the back of one of the swinging devotees, and saw the two iron hooks dragging him from the ground by two

sinews in the back; but I cannot attempt to specify all the horrid scenes which here meet the eye in quick succession. Enough has been hinted at to justify the conclusion that such a people as this need the gospel. There is no other medicine that can cure them, and this can. There are two loud calls in Providence, to British Christians, to come out to the help of the Lord here: one is, that government has opened the door; the other is, the natives are willing to hear; though they are so afraid of defilement, that some of them will not pull the punkah* if any food is on the table, lest the air should thereby be wafted upon them, and they should incur disgrace from being touched by air which had passed over polluted victuals: yet they will patiently listen to the gospel: and, to my exceeding great joy, have no prejudice against it as possessing a defiling quality. Nothing then is wanting but instruments, and the blessing of God; and where the former come forward, the latter may be confidently expected.

Intercede for me with the Directors to send out some more here speedily. The seed of the word of God is all ready, by the indefatigable labors of the Baptist Missionaries: the whole Bible is in Bengalee; it only wants husbandmen to open the furrows and cast it in.

DEATH OF MR. DONALDSON,

ONE OF THE MISSIONARIES AT SURAT.

This worthy young Missionary, who has been but a few months in India, has already become a victim to the climate, and departed this life at Bombay, on the 21st of March last.

Mr. Newell, one of the American Missionaries at Bombay, thus relates the mournful event, in a letter to the Secretary, dated March 22.

He left Surat (where he had been much indisposed for some weeks) in hope of finding benefit from the change of the air. On his first arrival,

* A kind of large fan suspended from the ceiling to ventilate the dining-room.

about a month ago, he was not thought dangerously ill, complained chiefly of debility and depression. About a week after his arrival, he put himself under the care of Dr Taylor, who judging that he was gradually sinking under the influence of the climate, recommended a voyage to the Cape, and in the mean time administered suitable medicines. But these failing, Dr. Ogilvie was called in, who concurred with Dr T. in recommending his removal. Soon after this he declined rapidly, and it plainly appeared that the time of his departure was at hand. When this was intimated to him, he calmly said, 'Well, the Lord's will be done! I am a poor guilty sinner, and have no dependence but on the Lord Jesus Christ.' He proceeded to make many other pertinent remarks, expressive of his deep sense of his own unworthiness and guilt, and his firm reliance on the mercy of God in Christ, and concluded with a short prayer that God would prepare him for his approaching end.

He expired at a quarter past seven on Saturday morning, 21st of March, and was interred in the English burial-place, about six in the evening of the same day. He died at the house of Mr. Horner, the Wesleyan Missionary in Bombay, who has favoured the Society with the following letter on this mournful occasion.

My dear Sir,—The letter of Mr. Donaldson, in which I enclose these few lines, appears by the date to have been written the 10th inst. Since that time he has continued to labour under an increasing weakness and a gradual decay until yesterday morning, when it pleased the All-wise Disposer of all human concerns to terminate at once his labours, his sufferings, and his life. His end was eminently peaceful; the day before his death he expressed to me his assurance of the love of God, and a confident hope of being happy for ever; for some hours previous to dissolution he was unable to speak, but the placidity of his countenance was to the last a happy index of the composure of his mind. We had the melan-

choly pleasure of attending his remains to the grave in the evening; but though our eyes were beclouded with tears, our hearts were cheered by the hope of again finding him 'when mortal shall have put on immortality, and corruptible incorruption.' Mr. D. had, by the sweetness of his disposition, and the Christian consistency of his life, conciliated the affections and gained the respect of all who knew him in Bombay: he will long be remembered by us.

Mrs. Donaldson bears the bereaving stroke with astonishing fortitude—though so soon deprived, by a mysterious providence, of the guide and friend of her youth, she does not sorrow as those which have no hope, but is sustained by an assurance of his happiness, and a hope of being eventually reunited to him in a better world.

It will be a satisfaction to Mr. D's friends in England to know that every medical and other assistance that could be devised were rendered him during his sickness.

The progress he had made in the study of Hindoostanee, during the short period of five months, shews that the mission at Surat has lost a labourer of no common abilities; and that his whole heart was engaged in the missionary work, appears from the great reluctance he felt at leaving his station, though the physicians who attended him, Drs. Ogilvie and Taylor, gave it as their decided opinion that it would be highly unsafe to employ him in any tropical climate.

Sincerely sympathizing with the friends of the dear deceased, and hoping that his removal may be a stimulus to the exertions of others,

I subscribe myself, dear sir,

Your's respectfully,

JOHN HORNER.

Bombay, March 22, 1818.

Mr. Newell, referring to this painful event, says, 'We all feel that in his death we have lost a brother and a valuable fellow labourer in the kingdom of our Lord in this Heathen land.—Though he is cut off in his very en-

trance on the field of labour, we trust he did not come hither in vain. He has left a favourable impression on the minds of all who knew him, and his early death is calculated to awaken all of us who remain to greater diligence in our Master's service.'

'Mrs. Donaldson is deeply afflicted, but manifests much Christian patience and submission. She is at present residing in the family of Mr. Horner, next door to us. Every thing is done, and will be done, for her comfort.'

Mr. Newell, in the letter which conveys to us the intelligence of Mr. Donaldson's death, says,

'With respect to ourselves, we have just received an accession of strength by the arrival of two new brethren from our native land. One of them is settled at Mahina, a large town six miles from Bombay, and the other is about to proceed to Fannah, the principal town in the island of Salsette. We have just completed the printing of the Acts of the Apostles, and are about to commence the printing of Dr. Taylor's Mahratta translation of the Gospel of Matthew, for the Bombay Bible Society. We have twelve Heathen Schools, containing about 600 children, taught by native masters, under our superintendence. We continue to impart the knowledge of Christ to the Heathen daily, by addressing them in the streets and markets, but have not yet collected a regular congregation, nor have witnessed any special attention to the truths of the gospel among the people in this place.'

'The last time we heard from Surat, your Missionaries (Skinner and Fyvie) were well, except that Mrs. Fyvie was slightly indisposed.'

From the Panoplist.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Continued from p. 426.

AMERICAN ABORIGINES.

It was on the 13th of January, 1817, that the Rev. Mr. Kingsbury arrived at Chickamaugah in the Cherokee na-

tion, and commenced preparations for an establishment there. On the 7th of the following March, he was joined by Messrs. Hall and Williams with their wives. Before the annual meeting of this Board in September, they had erected four small log buildings; made considerable advances in preparations for other and larger buildings; taken into their family, and under their instruction, twenty-six native children and youth; and done not a little, for the time, towards procuring crops of various productions, and stocking the plantations with domestic animals.

In the Report of the last year, the Committee communicated their design of sending other missionaries and teachers to the Cherokees, and other Indian nations, as soon, and as fast, as Providence should open the way, and supply the means. This design, which was explicitly approved by the Board, has not been forgotten.

Agreeably to arrangements made by the Committee, the Rev. Daniel S. Butrick embarked at Boston on the 13th of November, for Savannah: and on the 17th of the same month, the Rev. Ard Hoyt, with his family, embarked at Philadelphia, for the same port. On the 27th, under the kind care of their Divine Master, they all safely arrived at Savannah; where they were received by the Rev. Dr. Kollock and other friends to the cause, with demonstrations of affectionate courtesy, hospitality and generosity, which they have acknowledged with expressions of lively gratitude. From Savannah they proceeded with as little delay as possible, by the way of Augusta and Athens, to the Indian country, and on the 3d of January, having experienced much kindness and some affecting expressions of interest, from the Cherokees on their way, they reached the mission house at Chickamaugah.

Early in December, the Rev. William Chamberlain left Wilkesbarre, Pennsylvania, the late residence of Mr. Hoyt, and proceeded to Pittsburg; where, agreeably to appointment, he met the Rev. Elisha P. Swift, in concert with whom he was to act as an a-

gent for promoting the objects of the Board in the western states. After having visited many of the principal places in Ohio, Kentucky, and Tennessee, experienced many kindnesses, and made very considerable collections for the mission, he arrived at Chickamaugah on the 10th of March.

Of the missionaries, thus assembled at the Cherokee station, it was the design of your Committee that such a disposition should be made, as would best serve the purpose of that establishment, and promote the object of a similar establishment in the Choctaw nation. Advice to this effect were duly communicated; and on the 18th of March the Brethren wrote as follows. "Your suggestions and instructions relative to designating the persons, who should go to the Choctaws, immediately engaged our prayerful attention. After repeatedly committing the case to God, and renewedly devoting ourselves to him in the work before us, it was given, unanimously, as our opinion, that brother Kingsbury and brother and sister Williams, will be most suitable persons to select for this service, and that it will not be expedient to send any more from this establishment at present. The remainder of us, we think, may be more usefully employed here, and that it may be best to make a distribution of our labours somewhat in the following manner; viz. Brother Hoyt to take the fatherly and pastoral care of the institution and of the church; brother Hall to continue in his present station; brother Chamberlain to take charge of the school and superintend the labour and other exercises of the boys while out of school; and brother Putrick to pay special attention to the Cherokee language and act as an evangelist. We wish, also, as far as practicable, to give brother Chamberlain some time to attend to the Cherokee language. This distribution of our labours we cheerfully submit to the Prudential Committee to be confirmed or altered, as they, in their wisdom, shall see fit."

These dispositions were perfectly in agreement with the views of the Committee, and were accordingly ratified.

In the latter part of autumn and beginning of winter, it was found, to the deep concern of your Committee, that the health of the Treasurer was seriously impaired. It was the opinion of his physicians, that relaxation from business, and a visit to the south, would be the best means for his recovery, and were of essential importance. In this afflictive emergency, it was his wish, not less than that of his colleagues of the Committee, that the time of his absence from home should not be lost to the cause most dear to his heart. And it was thought, that the important objects of the Board might be greatly promoted by his acting at the south under a commission as a general agent; and especially by his visiting in his tour our Cherokee establishment. Accordingly, a special arrangement was made for securing the treasury and conducting the business of that department; and, on the 20th of January, he took passage for Savannah. After spending about three months in Georgia and South Carolina, visiting the principal places in those states, and doing as much as the state of his health would permit, in the business of his agency; he proceeded, by the usual route from Augusta, through the Indian country to Chickamaugah, where he arrived on the 8th of May.

About ten days after his arrival, having had opportunity to make himself thoroughly acquainted with the establishment in its various departments and operations, he addressed to the Corresponding Secretary a letter, containing a very ample and interesting account of its state and concerns. Of this account the Committee think it right to avail themselves largely, under the present head of this Report.

First, however, and in this they are sure of the full and affectionate concurrence of the Board, they would devoutly record their grateful acknowledgements to the all gracious Disposer, for the Treasurer's safe return, with recruited health; and for the important services, which he has been enabled to render to the best of causes.

Since the Treasurer left Brainerd,

the mill, which has been to the brethren an object of earnest desire and attention, and cost them much labour and trouble, has been gotten into operation; and promises to be of great utility, not only to the mission, but to the nation extensively.

Your committee have deemed it important, that at every missionary station a church should be duly organized as soon as circumstances permit, for the regular administration of Christian ordinances and Christian discipline. This has been particularly recommended, in the instructions given to the missionaries. In a joint letter of the brethren at the Cherokee station, they say—"On the last Sabbath in September, a church was organized in this place, and we solemnly renewed our covenant with God and with each other. We should have done this at an earlier period; but hearing that brother Cornelius was on his way to this country, we were anxious that he should be present on this interesting occasion. At present our church consists of only the missionary brethren and sisters; but we hope soon to be able to number some, who have recently been brought into the kingdom of the Redeemer."

The ground of the hope here expressed may appear from what is further stated in the same letter.

With a view to strengthen public confidence extensively, and in various respects to promote the interests of the institution, your Committee have judged it advisable that there should be a Visiting Committee of this Cherokee school, composed of characters of established respectability, and not too far distant from the station. The gentlemen designated for this purpose are Col. R. J. Meigs, Agent of the Government in the Cherokee nation, Rev. Isaac Anderson, Maryville, Blount county, Ten. Col. Daniel Campbell and Col. Francis A. Ramsay, Knox county, and Rev. Matthew Donald and Daniel Rawlings, Esq. Rhea county. In the commission given them, they "are requested to make an annual visitation of the school, for the purpose of exam-

ining its general state and management, its expenditures and improvements; and making a report to be exhibited to the Board, to the United States Government, and to the public." Their first visitation was in the last of May, a few days after the Treasurer left the station; and their Report, which will be communicated to this Board, is at all points in perfect agreement with his account of the establishment. In regard to the state of the church and the gracious influences, with which the Father of lights has been pleased to bless the institution, the Report is as interesting and affecting, as it is explicit and full.

"Your Committee," they say, "tarried at the missionary station, until after the Sabbath, that we might have an opportunity of observing the moral and religious influence, which this institution has had on the scholars, and neighbourhood. On the Lord's day, the sacrament of the supper was administered. A congregation of more than 100 collected, of Cherokees, Africans, and some whites. During divine service the people were composed, very attentive, many of them solemn, and some tender. Five of the natives joined in the communion, one of them a young Female aged about 18, a member of the school, the others live in the neighbourhood. Two blacks also joined, one of them a freed man, the other a female slave. We conversed particularly with most of them on their knowledge of the Gospel and their experimental acquaintance with religion. We were truly pleased with the scriptural and feeling account they gave, of Christ formed in them the hope of glory. We had similar conversation with several others, who had not yet been united with the church, but who gave good evidence of a saving change of heart; particularly with two Indians and two white men, connected with Indian families. These four would readily be admitted into the church, where less caution was necessary, than in an infant church in a heathen land. One of these was a very old Indian woman who could not speak English, but

could understand what was said to her, and had to answer us by an interpreter. She lamented that she had not heard the word of God when young; but said, that since she had heard it, she had tried to do good. Her knowledge of divine subjects was really surprising.— She was much affected during divine service. One, who had joined the church, said, that he had been made to see himself so vile a sinner, that when walking about in deep distress, he felt that he was not worthy to walk upon the earth. All, with whom we conversed, expressed a deep sense of their sinfulness and guilt, and of their need of a Saviour." After relating here several particulars, respecting the female member of the school and of the church, mentioned before as being eighteen years of age, and of whom a more detailed and very interesting account is given by the Treasurer, the Report proceeds to say; "When she first came to the school, we were informed she was proud and haughty, and loaded with ear-rings and trinkets. She is now modest and amiable; has stripped off the greatest part of her ornaments, and consecrated them to the Board of Foreign Missions, as did another of the natives since she joined the church. This young female is now an active member of a praying society of females. Would not many mothers in Israel blush before the example and zeal of this girl? Is not the Lord raising her up and qualifying her for a missionary? For this work she has an ardent zeal.

"There are some others under religious impressions, with whom we had no opportunity of conversation. Numbers of the congregation came ten, fifteen, and even twenty miles to be at church. We were told that when taking a walk morning or evening, little girls from eight to twelve years of age may be heard praying in secret places; and we observed several of them very serious, and attentive to divine things.

"From what we have seen in this school and neighbourhood, we are convinced, that the direct way to civilize a heathen people, is to Christianize them.

"Surely the Lord is in this place, the work is *his*; and it is marvellous in our eyes. Will not Christians be encouraged to pray for its prosperity! Will they not cheerfully support it by their liberality? To meet one of these souls in heaven rescued from eternal gloom by the instrumentality of Christian exertion, O what an unspeakable joy! The Lord may rescue them speedily; the present appearances are encouraging."

Still more recent intelligence of the same refreshing, animating kind has been received. Under date of July 25, within about six weeks of the present time, the brethren write: "Next Sabbath we expect to admit to the church two people of colour, who give satisfactory evidence, that within a few months past, they have been converted to God. We have also hopes for two Cherokee women; one of them the wife of the man of whom the mission place was bought. She is perhaps as universally respected and beloved, as any woman of the nation. She has been a constant attendant on the means of grace, since the commencement of this mission."

In a communication of a date a few days earlier, they say; "The general state of the church has been prosperous; the new converts, for aught that appears, have walked steadfastly and uprightly in the ways of truth; and so far as we know, the church has favour with all the people."—"Our children have been more obedient, faithful, and industrious than could have been expected. We believe the natives are well satisfied, as to the manner in which the school is conducted and the general treatment of their children. We hear no complaint."—"Our school of blacks continues to prosper. The coloured man, who has been received into the church, is a very dear brother, and promises great usefulness to the other people of colour. His heart is fixed and much engaged to instruct them all he can."

"The season of the year has been ordered very favourably in this part of the country. We have about seven

acres of rye and oats, which we are now gathering in, more than thirty acres of corn, about three acres of Irish and two of sweet potatoes; and a small patch of cotton. All these look well, excepting the cotton.

Eighteen months ago, at the place called Brainerd, and consecrated to the Saviour of men, Mr. Kingsbury was a solitary stranger in the midst of a wide wilderness—(there not being a single individual, within many miles of him, who knew the Lord Jesus,)—and, like his Divine Master, not having where to lay his head. Now there are commodious buildings of various descriptions—large and fruitful fields—herds and flocks not inconsiderable in numbers—a school consisting of about sixty children and youth, collected from the surrounding forests, comfortably lodged and fed, instructed for the present world and for the world to come, and about twenty of them already able to read well in the Bible;—and a church established on the foundation of the apostles and prophets, and to which, within six months have been added ten or twelve, who before were strangers and foreigners, having no hope and without God in the world!—The people who were sitting in darkness now see a great light. The land, which for long and dreary ages lay in the shadow of death, is now cheered with exhibitions of heavenly glory, and made vocal with the songs of the redeemed.

Such are the riches of divine goodness. “When the poor and needy seek water, and there is none, and their tongue faileth for thirst, Jehovah will hear them, the God of Israel will not forsake them. He will open rivers in high places, and fountains in the midst of the vallies: *he will make the wilderness a pool of water, and the dry land springs of water. He will plant in the wilderness the cedar, and the shittah tree, and the myrtle, and the oil tree; and set in the desert the fir tree, and the pine tree, and the box tree together: that they may see, and know, and consider, and understand together, that the hand of the Lord hath done this, and the Holy One of Israel hath created it.*”

The facts now reported have the weight and conclusiveness of a thousand arguments in proof of three important points; viz. that it is not a vain thing to attempt the conversion of the *Indians*; that they may be brought to the knowledge of Christ, before they are advanced in civilization; and that the plan of instructing them in English is feasible and eligible.

It is a truth, worthy to be repeated, until it reach the mind and heart of every friend of God and men in these Christian states, that, in proportion to time and means employed, no missions to the heathen, since the Apostolic age, have been more successful, than those to the American Aborigines.

Nor has the success, in manifest conversions to God, and in fruits meet for repentance, been delayed until the plastic hand of civilization had prepared the way. In the days of Elliot, of the Mayhews and of Brainerd, and now in our own day, rude children of nature and of the forest—men and women and young persons of both sexes—have had their understandings enlightened and their hearts opened to receive the Gospel, and have become humble and exemplary followers of the Lord Jesus. The facts are as encouraging as they are incontrovertible. They are encouraging, in regard not only to the spiritual interests of the untutored tribes, but also to the melioration of their temporal condition. What so efficacious for subduing the ferocious spirit and restraining the roving inclinations of the savage, as the renovating grace of the Gospel? What like this to engage the mind to the noblest objects, and to generate and animate the desire for general improvement? It was by means of the *Gospel* that the nations of Europe were civilized; and by means of the *Gospel* may the tribes of the American wilderness be civilized.

The Gospel prompts to general education. But tedious would be the process and slow the advances of education in the vernacular languages of those natives, whose minds are altogether unlettered, and their languages unwritten. Most auspiciously it is

found, that the obstacles which have been supposed to lie in the way of teaching them in *English*, are rather imaginary than real. They are willing to be taught, are desirous of being taught, and of having their children taught, in *English*; and experiments at our establishment have proved, that Indian children, eight years old and upwards, may be taken from the wigwams, and in one year be brought forward to read with a good degree of correctness and facility in the *English Bible*. In the mean time, they are making proportionate proficiency in speaking and understanding the language, and in various branches of improvement.

The necessity, then, of making translations of the Scriptures, and of elementary books, into the vernacular languages, is superseded, and the labour and time and expense of doing it are saved. If indeed Bibles and other books were already at hand in those languages it would be extremely questionable, whether any considerable use should be made of them. The Indians, old or young, would derive no benefit from them, *until taught to read*. But the young may as well be taught in *English* books as in *Indian*; and the old would no sooner learn to read in *Indian* than in *English*; and when once taught in *English*, they are brought into a new world, and the treasures of knowledge, and the arts of civilized life, are laid open to them.

Fully persuaded of the soundness and efficacy of the system, now brought into operation, and animated by its success in the Cherokee nation, your Committee have been earnest in the desire of imparting the benefits of it to other tribes.

(To be continued.)

REVIVAL OF RELIGION.

The Weekly Recorder published at Chillicothe, gives the following account of a Revival of Religion in the Methodist Church in that place.

At a quarterly meeting, held in Chillicothe on the first Sabbath in November, several persons were brought

to feel very serious concern for their soul's salvation, and to enquire earnestly, "What they must do to be saved." From this time, the Spirit of God was evidently at work in the congregation, wherever it assembled; not a vacant or unconcerned countenance was to be seen; and at every meeting, a greater or less number were brought to a sense of their lost and undone condition by reason of sin, and to cry to God for mercy and forgiveness. Within a few days past, the work has greatly increased. The Divine Presence has been felt in a most remarkable manner; while many were made to fear and tremble. This was particularly observable on last Friday evening. The congregation had not yet fully assembled, nor public worship begun, when the Spirit of the Most High descended upon the people in an extraordinary degree, and an awful consciousness of the Divine Presence was felt by all who were in the house. Not an unconcerned person was to be seen, and all were constrained to acknowledge that "it was the Lord's work, and none could hinder it." On Sabbath morning last, a love feast was held, at which the Society and a number of serious and well disposed persons were present. The Lord owned and blessed the meeting to the awakening and conversion of many souls, most of whom, at the close of the love feast, were either on their knees, or prostrate on the floor, crying to God for mercy. At the hour for public preaching, the doors were thrown open, and the meeting house was filled. The minister endeavoured to procure the composure of the subjects of the work, but in vain, the Lord was preaching to the hearts of the people. On this day, there were forty eight members added to the church, which number, with those received into it previously, since the first of November, makes an aggregate of one hundred and five members received into the Church during that month; all of whom have been deeply awakened, and have given evidence of their determination to "flee from the wrath

to come, and be saved from their sins." One third, at least, of this number have felt the efficacy of redeeming love, the pardoning mercy of God, and the witness of the Spirit that they "have passed from death unto life."

During the progress of this glorious work of Grace, many proud and stubborn hearts have been brought to bow to the sceptre of our Emmanuel—many, who came to the house of worship out of idle curiosity, remained to pray, or went away with aching and heavy hearts. But the work has not been confined to times of public worship: many have been followed by the awakening Spirit of God, to their houses, to their closets, to their beds; and some have been seized with keen and pungent conviction for sin, while in the very commission of it in an impious manner in the streets, and we trust have been savingly converted to God. Young persons, those in the bloom of life, have been principally the subjects of this revival; although many in middle age, and some in advanced life, have been brought to the knowledge of God, through the Redeemer. Likewise, the old professors have been "renewed in the spirit of their minds," and excited to double their diligence, to make their calling and election sure;" and their hearts have been made to rejoice, to see their neighbours, their friends, their relatives, flocking to the standard of the Cross.

Chillicothe, Dec. 1, 1818.

ONEIDA INDIANS.

To the Editor of the Boston Recorder.

Sir,—During a late tour in the western parts of the state of New-York, I made inquiries respecting the situation of the Indian tribes residing therein, and had the happiness to learn that some of them are improving their condition. As their game has diminished, they have become more agricultural. I saw some families at work in their fields, some of their houses are, in external appearance, not inferior to those occupied by the white new settlements in their neighbourhoods.

As they have become acquainted with the advantages of cultivating their lands, they appear to have become attached to their old settlements, and unwilling to sell out, and remove to the western wilds. This is particularly the disposition of those who have embraced our religion; they are alarmed, and much distressed, at the exertions which they say, are making to induce them to a removal from the privileges they now enjoy, and the lands they have so long occupied.

Finding myself in the vicinity of Oneida on a Saturday night, and being informed that they would hold a meeting the next day, I was resolved to attend it. I accordingly proceeded the next morning to their place of worship. It was their old meeting house; the new one which had lately been erected not being completed. After conversing a while with some of the Indians who had collected around the house, the minister arrived, and we went in. It was the Rev. Eleazer Williams, a descendant from the Rev. Mr. Williams, who was carried into Indian captivity, from Deerfield, Mass. in the early part of the last century. The Meeting-house was fitted up for the Episcopal service; containing a desk and pulpit, two stoves, and two rows of seats. The men and boys took the seats on the left of the minister; the females and little children on his right. Mr. Williams commenced the exercises of the day by reading, in the Indian language, the Episcopal service; a large portion of the congregation (especially the female part of them) repeating the responses and prayers in a very devout, distinct, and harmonious manner. The church hymns were also sung. After this was concluded, Mr. Williams delivered a sermon, in which he displayed the gestures of eloquence, and Christian zeal. His text, (as he afterwards told me) was from John's 1st Epistle, 1st chap. 8th verse. "If we say we have no sin we deceive ourselves." &c. The congregation consisted of 70 or 80 females, and nearly as many men and boys. They listened with as much attention and se-

lemnity, as any I ever witnessed. During the services, two hymns were sung to our psalm tunes—one of them to Old Hundred. The bass was sung by some of the men, while others, with many of the females, sung the tenor. All these services were performed in the Indian language. The singing was to me, very melodious.

The exercises being completed, the female part of the congregation retired; the men and boys waited till all of the former were out of the house. Some of these then went out; while others got together and commenced singing psalm tunes.

I noticed among the females, a respectable looking young white lady, who, as she passed out of the door, spoke in a very affectionate manner to a little boy who was standing near me; the expressive looks and reply of this little fellow, indicated the keenest sensibilities, and most amiable disposition. From what I afterwards learnt, I presume this young lady is one who has left her home and relations to reside among the Indians, for their spiritual instruction.

I went home with Mr. Williams, and found his residence neat and comfortable. His household consists of two Indian females, one of them his cousin; and two young men. There he is educating for the Gospel Ministry—at his own expense; and one of them he has boarded and clothed, as well as instructed, for 18 months past. Their appearance and conversation were very prepossessing. Indeed the deportment of the whole family was such as the most refined in manners, would have been pleased with. Mr. Williams, himself, is too well known to need my encomiums; would to God, that all our nation were like him! He appears to be a lover of science, and his parlour was ornamented with a very handsome library.

Do not these people merit the attention of their fellow Christians? Ought not we to watch over their rights and interests with the same solicitude that we manifest for others of our countrymen? Ought they to be coerced from

their reservation, back into a savage wilderness?

It is said that those nations of Indians who live far in the interior of our continent, and who have not been much acquainted with white men, are less suspicious and more accessible than those on our frontiers. If this be true, what does it intimate? Have we conducted toward them in such a manner as to make them worse instead of better? Alas it is too true, that however attentive to their interests our government have been, they too frequently are treated by individual white men, as beings possessed of no "*unalienable rights*." 'Tis true they generally prefer their own mode of living to ours: but those who have seen with what difficulty *civilized white men* change from the habits and pursuits to which they have long been accustomed, ought to be able to make *some allowance* for the slowness of Indian advance, in the practice of our arts.

In reading Messrs. Lewis and Clark's tour across the continent, I was struck with astonishment at the instances of Indian hospitality described by them. The *Mandanes*, particularly, who live 1600 miles up the Missouri and at or near whose towns our Government have lately established military posts, were very friendly and serviceable to Messrs. L. and C. The Shoshonees also, who reside above them, manifested some traits of character, which would have done honor to any nation. Would it not be expedient to send Missionaries among them before their minds have become prejudiced against us, by the experience of our avarice, and the observance of our vices? They are a considerably numerous people, and much more easy of access, than some Eastern nations whom American and European Missionaries are now visiting. Their languages are easily acquired, as has been evidenced by the traders, who have visited them. We know not how many other tribes would feel the influence of the gospel "leaven," should we send it to these people. And it appeared to me that it would be the cheapest and surest method of prevent-

ing future wars with them, to send men among them who should instruct them in religion, and in the practice of useful arts; and educate their children "in the way in which they should go," that when they become old, they may not depart from it. Fifty years hence, we shall probably have a high-way opened from St Louis, to the mouth of the Columbia River. How pleasing to anticipate that the weary Christian traveller, on that long road, shall then be able to rest himself beneath the roof of civilized and pious Indians! And should the opinion of some enlightened Christians prove well founded—that *these people are the descendants of the ten tribes of Israel*, how happy shall we be to find ourselves engaged in bringing them back from their captivity, to the knowledge of their God, and their Messiah. W.

GENERAL ASSOCIATION OF MASSACHUSETTS.

Extracts from the Circular Address of the General Association of Massachusetts proper, to the Churches.

Recalling your attention from this prospect, suffer us to urge you not to forget the precious souls committed to your immediate care, and those, which are perishing at your doors. The rising generation demands your utmost solicitude. Experience has abundantly proved, that the popular notion of leaving the youthful mind to grow up in ignorance of God's word, lest it should be restrained and biassed in its search after truth, is as corrupt, as it is dangerous. Those, who are left without religious instruction in youth, are prepared to reject the whole system of revelation in their maturer years. They usually become averse to all serious reflection upon its great and leading truths, and learn, by degrees, to rely more upon their own fallible reason, than upon the plainest declarations of the God of truth. Having no religious principles, and no fear of God before their eyes, they are easily plunged into every species of vice, or 'driven about with every light wind of doctrine.' The human heart is naturally corrupt, and the understanding darkened by reason of sin. And a "child left to himself," with his mind floating in the region of uncertainty, is liable to be carried in whatever direction his depraved inclination, or deluded fancy, may lead him, until he "bringeth himself to ruin, and his parents to shame." But let youth be systematically taught the Scriptures, and often questioned respecting them, and it will develop the powers of their minds. It will strengthen the memory, brighten the understanding, and un-

der the influence of the Holy Spirit, will amend their hearts, and regulate their lives. "Train up a child in the way he should go, and when he is old he will not depart from it." Who, that considers the worth of an immortal soul, can withhold from his children a knowledge of the Scriptures, which are able to make them wise unto salvation? Who, that regards their eternal destinies, can suffer them to be ignorant of those truths on which all their hopes are suspended? They must be enlightened by the Gospel, or dwell for ever in that world where is no light, than "the fiery billows of divine wrath, cast pale and dreadful." They must be taught the knowledge of God our Saviour, or meet with an "everlasting destruction from his presence, and the glory of his power." O how unfeeling is that parent, who can permit his offspring to grow up in ignorance of the lively oracles of God. "Thou shalt teach them diligently unto thy children, and thou shalt talk of them, when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Thou shalt make it thy daily business, to give thy children a knowledge of the doctrines and duties, which God hath revealed.

How, then, shall this be most successfully accomplished? No other method can supercede the necessity of family instruction. The obligation of parents to teach their children the Scriptures, is one which God has imposed, and for the discharge of which he will require a strict account. But it is believed, that parents may be greatly aided in this important work. In the domestic circle, it is difficult to fix the attention, and excite the youthful mind to the degree requisite to make any considerable progress. The concerns of a family are often so numerous, that even by the well disposed, but little time can be spared for the exclusive instruction of Children. These difficulties are obviated by associating the members of different families under the same instructors. The littleness of youth is overcome by seeing others engaged in the same pursuits, and much time is saved by parents for religious meditation, or other necessary concerns. The most successful methods of proceeding with children, we believe, are *Sabbath Schools*, and *Bible Classes*. Such is the known and tried utility of these schools, that no town, or district, should be without one, where a pious, and suitable teacher can be procured. The manner of conducting these schools is usually as follows. At each meeting the youth have portions of Scripture, or Catechisms,* or sacred hymns assigned them, to be committed and rehearsed at the next meeting. The children are divided into classes; a list of their names is taken, and an account kept of their good or bad performance. When they have recited well a certain number of times, they are rewarded with a tract, or small book, where it can be done with conven-

* The Assembly's Catechism is recommended, and those editions accompanied with Scripture proofs.

ience. The teacher occasionally puts to each child some questions arising from the lesson, adapted to his age and improvement. The meetings are opened and closed with prayer, and, if practicable, the children are taught to sing a hymn at the close.

Where several schools are formed in the same town, there should be a general meeting, either annually, or more frequently. Here it may be seen what improvement has been made. Here too, the minister may address the lambs of his flock, may labor to impress more deeply on their minds the truths of the Gospel, and commend them to that Saviour, who is ever ready to 'gather the lambs in his arms, and carry them in his bosom.'

Were this plan generally adopted, we are fully persuaded, that it would be attended with the increasing smiles of heaven upon the rising generation. Youth would become more obedient and affectionate to parents, more regular and decent in their general deportment, and more engaged in acquiring the best of all wisdom, that, *which cometh from above*. All other attainments are of little value in comparison with this. Every other art and accomplishment will soon be buried with them in the grave. But, if they have learned the heavenly art of serving and honoring God, they will be called to practice it in the light of eternal day. What they acquire from the divine word, under the enlightening and renewing influences of the Holy Spirit, may be the beginning of that fund of Wisdom and knowledge, which are to be learned in the schools of heaven, in the presence of God and the Lamb, and in the company of the spirits of the just made perfect. Ye parents! how will you answer to your God for your neglect to teach your children, or cause them to be taught his holy word? By neglecting to imbue their minds with a knowledge of the lively Oracles of God, you virtually forbid their coming to Christ. You shut and bar the gates of heaven against them. O, let it be your first object to redeem the pledge you gave, when you brought these little ones in your arms, and consecrated them to the dear Redeemer. Say to them, "my son, keep my words and live, and my law as the apple of thine eye. Bind them upon thy fingers, write them upon the table of thine heart."

Study zealously and rightly to affect their minds with a sense of the dying love of Jesus. Talk to them of their depraved and lost state, of that love "which bled upon the cross," and of the Holy Spirit, which can make them accepted in the beloved; until you see them weep for sin, and hearing them crying to God, "my Father, be thou the guide of my youth."

Finally, brethren, let the world take knowledge of you, that you have been with Jesus. See that you abound yet more in every good word and work. Count it all joy to be the favoured and honoured instruments of extending the knowledge of God our Saviour, and of furthering the great designs of redeeming love.

By the Committee. { JOSEPH LEE,
June, 1818. { JOSEPH ESTABROOK,
{ CYRUS MANN.

Ordination.

Dec. 16, 1818. The Rev. JOHN MARSH, jun., was ordained to the Pastoral charge of the Congregational Church and Society in Haddam. The introductory prayer on the occasion, was made by Rev. Caleb J. Tenny, of Wethersfield; sermon by Rev. Abel M'Ewen, of New-London, from Ephesians iii. 8; ordaining prayer by Rev. David Selden, of Middle-Haddam; charge to the Pastor by the Rev. Dr. Marsh, of Wethersfield; charge to the people by Rev. David D. Field, former Pastor of the Church; right hand of fellowship by Rev. Isaac Parsons, of East Haddam; concluding prayer by Rev. Frederic W. Hotchkiss, of Saybrook. The religious exercises were appropriate and interesting.

There were several circumstances which gave an unusual solemnity on this occasion. Mr. Marsh had been introduced to this people during the late revival of religion, and had been instrumental in calling out of nature's darkness, more than one hundred of those over whom he was now appointed watchman. In addition to this, an aged father in the ministry, solemnly and affectionately charging his son to be faithful in the sacred work; while on the other hand, the venerable Mr. Field, in committing the flock which he had long led among green pastures to his successor, very feelingly and solemnly charging them to be faithful to their young Pastor and to their own souls:—at the same time, expressing the affectionate remembrance he should cherish for them, though not expecting to meet them all again in the flesh, served to impress on the minds of a large assembly a deep solemnity, and to excite the tenderest emotion.

Installation.

Nov 18. The Rev THOMAS PUNDERSON, late of Pittsfield, (Mass.) was re-installed Pastor of the Church and Congregation in Huntington, (Rippon Parish.) Sermon by Rev. Mr. Tyler, of Southbury.

Wednesday the 13th of January, is appointed for the ordination of Mr. EDWIN W. DWIGHT, over the Congregational Church and Society in Richmond, Mass.

In all places, and in all companies, remember the presence of God, and walk continually as under the view of his all-seeing and observing eye. Often consider that God is every where present, and then you will study to be every where holy.

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